

A New Paradigm of the Miracles of the Quran: Scientific Interpretation as a Method of Relevance of Revelation to the Challenges of Global Civilization

Abid Nurhuda^{1*}, Abd. Muid Nawawi²

¹ Universitas PTIQ Jakarta, Indonesia

Jl. Lebak Bulus Raya No.2, RT.2/RW.2, Lb. Bulus, Kec. Cilandak, Kota Jakarta Selatan, Daerah Khusus Ibukota Jakarta 12440

² UIN Syarif Hidayatulloh Jakarta, Indonesia

Jl. Ir H. Juanda No.95, Ciputat, Kec. Ciputat Tim., Kota Tangerang Selatan, Banten 15412

abd.muid@staff.uinjkt.ac.id

*Corresponding Author: abidnurhuda123@gmail.com

DOI: <https://doi.org/10.30880/ahcs.2026.07.01.002>

Article Info

Received: 26 September 2025

Accepted: 29 October 2025

Available online: 30 Jun 2026

Keywords

Miracles of the Quran, Scientific Interpretation, Global Civilization, New Paradigm

Abstract

This study offers a new framework for understanding the miracles of the Quran through the perspective of scientific interpretation, positioning it as a method of relevance of revelation in facing the challenges of global civilization. Until now, the interpretation of Quranic miracles has tended to be divided into two: limited to linguistic beauty or forced to align with tentative scientific theory. The proposed new paradigm shifts this approach toward a dialogical model that integrates revelation with science without being trapped in reductionism. The Qur'an is read not only as a normative text but as an epistemological horizon and ethical inspiration that guides the direction of development of science, technology, and social policy. This study emphasizes that scientific interpretation must be seen as a transformative medium, not merely an apologetic tool. Kaunyah's verses are understood not only as signs of God's greatness but also as a basis for critical reflection on global issues, such as the ecological crisis, bioethics, and digital disruption. Using a qualitative approach based on literature studies and interdisciplinary analysis, this study highlights the potential of scientific interpretation as a pillar of a new knowledge paradigm that integrates spirituality, rationality, and ethics. The results demonstrate that a new paradigm of Qur'anic miracles transcends the historical limitations of interpreting miracles, making a tangible contribution to contemporary civilization. Within this framework, Qur'anic miracles are understood as dynamic energies that guide science and technology to remain aligned with humanity and global sustainability. This research recommends developing scientific interpretations within an interdisciplinary praxis, so that the relevance of revelation can stay alive in the face of the complexities of the times.

1. Introduction

The miracle of the Qur'an is a central focus in Islamic scholarly discussions, as it marks the presence of revelation as a truth unchallenged by any human intellectual product. While in classical times, this miracle was

This is an open access article under the CC BY-NC-SA 4.0 license.



primarily focused on linguistic and rhetorical aspects, the contemporary era presents a new challenge: how can the miracle of the Qur'an remain relevant to a global society living in the vortex of science, technology, and shifting civilizational values? This question is the basis for the birth of the idea of a new paradigm for the miracle of the Qur'an (Wijaya, 2020).

Scientific interpretation emerged as an approach capable of paving the way to renewal. This approach not only seeks to find correspondences between Quranic verses and scientific discoveries but also positions revelation as a horizon of meaning that transcends the limitations of scientific methodology (Suheri, 2025). Thus, scientific interpretation does not stop at apologetics, but develops into a method of relevance that makes the miracles of the Qur'an contextual and visionary.

In a global context, humanity faces serious challenges such as ecological crisis, social injustice, moral degradation, and technological developments that often ignore ethics. If revelation is positioned solely as a normative text, its ability to provide answers to civilization's problems will be limited. Conversely, scientific interpretation offers a reading space that connects the Qur'anic message to the landscape of global problems, so that the miracle of the Qur'an appears as an energy for civilizational transformation. This new paradigm also emphasizes that the miracle of the Qur'an is not a static entity, but rather dynamic and contextual. Each generation has the opportunity to experience its miracles according to the challenges of its time (Daruhadi, 2024). In classical times, the miracle of the Quran's language captivated the Arabs. In modern times, this miracle can be realized through its resonance with science. And in the global era, the Quran's miracle can be understood through its ability to provide an ethical map for transnational humanitarian problems.

However, the use of scientific interpretation in this context is not without criticism. Some believe this approach is vulnerable to "scientific reductionism," which measures the truth of revelation based on the changing standards of science. This criticism is important because it fosters a new paradigm: scientific interpretation is not simply a conformity to science, but rather a reinterpretation of miracles as epistemological inspiration for the birth of a civilization based on spiritual values (M. P. Arifin, 2023). Within this framework, the new paradigm of Qur'anic miracles positions the Qur'an as a dialogue partner for global science. Revelation not only validates science but also provides direction so that science does not lose its moral orientation.

In this case, the miracles of the Qur'an appear not merely as "proof" of religious truth, but as an ethical foundation capable of guiding humanity in facing the challenges of globalization. This paradigm also opens up opportunities for Islam to play a significant role in the global conversation about the relationship between religion, science, and civilization. Amidst a civilizational crisis often characterized by the dominance of materialism, scientific interpretation contextualized with a new paradigm of the miracles of the Qur'an can demonstrate that revelation is not a legacy of the past, but rather a source of universal inspiration relevant across time and space (Rosa, 2021).

Ultimately, the concept of a "New Paradigm of Qur'anic Miracles" affirms that miracles are not merely signs of God's greatness in the past, but also a renewing energy that continues to flow through every era. Scientific interpretation, as a method of relevance, makes revelation present not only in the realm of theological study but also in the dynamics of a global civilization seeking direction. Thus, Qur'anic miracles become the spiritual, epistemological, and civilizational foundation capable of responding to universal human problems.

2. Research methodology

This research uses a qualitative approach based on critical literature studies, with a starting point on the integration of *maudhui* (thematic) interpretation and *ilmi* (scientific) interpretation as an analysis instrument (Saputra, 2025). The primary source of this research is the Qur'an, particularly the *kauniyah* verses that have direct relevance to global civilization issues such as the environment, technology, and social ethics. Secondary sources include classical and modern exegetical works, as well as interdisciplinary studies in the fields of science and humanities. Through triangulation of literary data, this research aims to produce readings that are not merely textual but also contextual and transformative. The first stage of the research was carried out by collecting textual data through a search of classical and contemporary literature related to scientific interpretation and the miracles of the Qur'an. Each verse related to cosmological, biological, and social realities was analyzed using the theory of contextual hermeneutics, thus forming a mapping of major themes regarding the miracles of the Qur'an. This analysis was then supplemented with the latest scientific literature to uncover

the relevance of revelation to global problems, such as the ecological crisis, the development of biotechnology, and digital ethics.

The second stage involves an interpretive analysis that combines the principles of maudhui interpretation with an integrative epistemological approach. The verses of the Qur'an are not only read as corresponding to scientific facts, but also understood as a value horizon that can provide a new direction for science. Here, a critique of the reductionism of scientific interpretation becomes an integral part, so that research results do not stop at matching the text with science, but rather encourage the birth of a new paradigm of the miracles of the Qur'an that is more philosophical and ethical (Bahri, 2022). The final stage is conceptual synthesis, where the results of the analysis are constructed into a model of the "New Paradigm of Qur'anic Miracles." This model is formulated as a framework of the relevance of revelation to the challenges of global civilization, which includes three dimensions: (1) the epistemological dimension, in the form of a new way of reading miracles as inspiration for science; (2) the ethical dimension, in the form of the contribution of revelation to the direction of technological and scientific development; and (3) the civilizational dimension, in the form of the role of the Qur'an as a global dialogue partner in facing humanitarian crises. Thus, this methodology not only explains but also offers a practical contribution to the integration of revelation and science in the global space.

3. Result and Discussion

The Crisis of Relevance of Miracles in the Global Era

Amidst the rapid flow of globalization, when science and technology dominate the landscape of human life, the discourse on miracles is often considered a romanticized narrative of the past. The miracle of the Quran, which once shook the consciousness of the Arab nation with the power of its language, now faces a crisis of relevance. Not because of the loss of its miraculous power, but because the way modern humans read it is often inadequate (Rouf, 2024). In the global era, when scientific theories and technological innovations have become "new miracles" in the eyes of mankind, the miracles of the Qur'an are at risk of being marginalized if they are understood only within a classical framework.

This crisis arose from the dominance of the rational-empirical paradigm, which demands that everything be tested logically or empirically. Miracles, which are essentially transcendent realities, were forced into a narrow framework. As a result, two extremes emerged: on the one hand, some dismissed miracles as irrelevant myths, and on the other, some insisted that miracles always "fit" into scientific theory (Gozali, 2022). Both are equally dangerous, because the first eliminates the spirituality of revelation, while the second reduces miracles to mere "tools of proof" of science that are temporary in nature.

The global era is also marked by multidimensional crises of ecology, morality, social inequality, and digital disruption, all demanding comprehensive solutions rooted in values. However, the discourse on miracles often fails to provide guidance, as it is still treated merely as an object of historical or apologetic study. In fact, it is precisely in the midst of this global crisis that the miracles of the Quran should emerge, not merely to strengthen faith but also to provide ethical, epistemological, and civilizational direction (Kautsar et al., 2022). Miracles need to be understood as living, dynamic energy, not simply narrative legacies.

The crisis of relevance of miracles in the global era is ultimately not a crisis of revelation, but rather a crisis of how to read it. The Qur'an still contains signs of greatness that transcend the boundaries of time and space, but humanity often limits itself to a reductive mindset (Rohman, 2024). Therefore, a new paradigm is needed that positions miracles not merely as proof of past truths, but as a horizon of meaning that continues to guide humanity in facing global challenges. If the miracles of the Quran are read creatively, interdisciplinary and contextually, they will once again function as a spiritual foundation and inspiration for civilization. In this way, the crisis of relevance is not an endpoint, but rather a gateway to the birth of a new awareness of the eternity of the miracles of revelation.

Theoretical Basis of Scientific Interpretation in the Horizon of Civilization

Scientific interpretation is often understood simply as an attempt to link Quranic verses with scientific discoveries. This understanding is actually too narrow, as it positions scientific interpretation merely as "apologetics" tasked with proving that revelation aligns with science. However, theoretically, scientific interpretation has greater depth, namely as a hermeneutic approach that allows the Quran to be read within the horizon of civilization (Basyir, 2024). Within this framework, scientific interpretation does not stop at justifying science, but expands to become a bridge of dialogue between revelation, human knowledge, and the dynamics of global civilization.

The first theoretical basis of scientific interpretation is the concept of the *kauniyah* verses as signs that invite rational and empirical reflection. The Qur'an does not merely provide information, but invites humans to think, observe, and reason about natural phenomena (QS Ali Imron verses 190-191, QS Albaqoroh verse 164, QS Arrum verse 20, and so on). Here, scientific interpretation functions as an epistemological mechanism that makes revelation an inspiration for the development of science (M. S. Arifin, 2025). In other words, science does not stand as a sole authority, but rather as a human instrument to uncover some of the meanings of the never-ending miracles of the Qur'an.

The second foundation is the principle of integrating knowledge and values. Unlike modern science, which tends to separate facts from ethics, scientific interpretation asserts that knowledge always has moral and spiritual dimensions. With this framework, scientific interpretation can correct the overly materialistic direction of civilization and reorient science toward the benefit of humanity. For example, biotechnology research is not only read as a technical innovation, but also as a space for reflection on ethical boundaries in managing life. Scientific interpretation makes revelation a compass, not merely a passive witness to the development of science (Khasanah & Hikmawati, 2022).

The third foundation is the transformative dimension of revelation. Within the horizon of civilization, the miracle of the Qur'an is not a static entity, but rather an energy that can guide humanity through the changing times. Scientific interpretation allows revelation to be read interdisciplinary, making it relevant to global issues such as the environmental crisis (Qur'an, 4:41), the ethics of technology (Qur'an, 6:6 and 11-13), and social justice (Qur'an, 9:90). Here, the miracle of the Qur'an appears not only as a sign of God's power, but also as an ethical foundation capable of guiding civilization toward a balance between science, spirituality, and humanity (Rahmani & Alwizar, 2024).

Thus, the theoretical basis of scientific interpretation within the horizon of civilization affirms that the Qur'an is not intended to be dwarfed by scientific logic, but rather to broaden the horizons of human thought. Scientific interpretation, based on the three pillars of *kauniyah* verses, the integration of knowledge and values, and the transformative dimension of revelation, paves the way for the birth of a new paradigm of Qur'anic miracles. This paradigm positions miracles not only as evidence of the text's greatness but also as a civilizational energy capable of guiding humanity to address global challenges.

The Miracle of the Qur'an as Dynamic Energy: From Language to Civilization

The miracle of the Quran has been both an intellectual and spiritual challenge from the beginning. At the time of its revelation, this miracle lay in its linguistic beauty and rhetorical power, unmatched by the Arabs, renowned for their literary expertise. However, the Quran's miracle extends beyond its linguistic dimension. It is dynamic, living, and continues to find relevance in every phase of human history (Meliani, 2025). From a linguistic miracle in classical times, it has moved to become an epistemological inspiration in the modern era, and is now transforming into a civilizational energy in the global horizon.

As a dynamic energy, the miracle of the Quran transcends the boundaries of time and space. The beauty of its language remains captivating for literature lovers, yet at the same time, it also contains scientific clues capable of stimulating the birth of a scientific civilization. The *Kauniyah* verses, for example, do not simply present cosmological information but invite humanity to research, experiment, and interpret the universe. Here, the miracle of the Quran is present not merely as a text to be recited, but as an intellectual energy that drives research and the pursuit of knowledge (Hidayah, 2024).

This miraculous transformation is increasingly apparent in a global context. Amidst environmental crises, artificial intelligence, and social injustice, the Quran continues to present its miracles through the relevance of the universal values it contains. Miracles are no longer understood merely as historical evidence of the truth of revelation, but as an ethical horizon capable of providing direction for the development of science and technology. Within this framework, Quranic miracles emerge as a civilizational energy that guides humanity to maintain a balance between material progress and spiritual nobility (Zulkifli et al., 2024).

Thus, the miracle of the Quran is a moving energy: from language to science, from text to context, and from spirituality to civilization. This dynamic is what makes the miracle of the Quran timeless, as it always finds its relevance in every era. When read creatively and contextually, the miracle not only strengthens faith but also gives birth to ethics, knowledge, and inspiration that sustain the continuity of human civilization. In this sense, the miracle of the Quran is not merely a marvel to be admired, but a living energy that guides humanity toward a more meaningful future.

Scientific Interpretation and the Challenges of Global Civilization

Global civilization is currently at a crossroads. On the one hand, advances in science and technology have opened new horizons for human life; on the other, they have also given rise to serious problems such as the ecological crisis, resource exploitation, technological dehumanization, and increasingly acute social polarization. It is in this context that scientific interpretation finds new relevance. It is not merely a method for determining the compatibility of the Qur'an with scientific theory, but rather serves as a hermeneutic tool for positioning revelation as an ethical and epistemological compass in facing global challenges (Putra, 2023).

Scientific interpretation has the power to bridge the gap between sacred texts and contemporary realities. Kauniyah verses, when read with scientific awareness, not only affirm the wonders of creation but also call humans to be responsible for the cosmic mandate. For example, verses about the balance of nature can provide an ethical foundation for responding to the issue of climate change, while verses about human creation can form the basis for critical reflection on modern biotechnological practices. Thus, scientific interpretation broadens the horizon of Qur'anic miracles from mere evidence of transcendence to practical inspiration for the sustainability of civilization.

However, the challenges of global civilization also demand a transformation in scientific interpretation. If it remains trapped in an apologetic pattern, for example, by forcing Quranic verses to conform to temporary scientific theories, it will lose its critical power and epistemological depth (Zuhriyandi & Alfannajah, 2023). Therefore, scientific interpretation needs to be reconstructed as an interdisciplinary approach that not only "follows" science but also provides an ethical framework for the direction of scientific development. In this way, scientific interpretation can become a dialogue partner on an equal footing with science, not merely a shadow of it.

In the global era, scientific interpretation has the potential to play a strategic role in shaping a new paradigm of civilization: one that combines intellectual progress with spiritual nobility. Through scientific interpretation, the miracle of the Qur'an is no longer understood as something distant from life, but as a moral and epistemological energy present to guide science, technology, and politics to remain on the side of humanity. In this way, scientific interpretation can address the challenges of global civilization, while reaffirming the relevance of revelation as a universal foundation for the future of humanity.

A New Paradigm of Qur'anic Miracles: The Revelation-Science Relevance Model

The miraculousness of the Qur'an is often understood along two extreme spectrums: on the one hand, it is reduced merely to the beauty of its language and rhetorical style; on the other, it is forced to always be "in harmony" with the latest scientific findings, thus becoming trapped in a fragile logic of justification. The new paradigm of the miraculousness of the Qur'an demands an escape from both traps by constructing a model of revelation-science relevance that is not defensive, but proactive, dialogical, and creative (Suryadi, 2023). In this framework, the Qur'an is not only a spiritual document but also an epistemological horizon that provides direction for the development of science.

The revelation-science relevance model assumes that the miracles of the Qur'an must be understood dynamically. The Kauniyyah verses are not merely signs of God's greatness, but also sources of methodological

inspiration. When the Qur'an emphasizes the importance of thinking, reflecting, and interpreting natural phenomena, it is encouraging the birth of a scientific tradition rooted in spirituality (Dadiyono et al., 2025). The miracle of the Qur'an lies not only in its "conformity" with scientific facts, but also in its ability to give birth to a scientific ethos oriented towards truth, justice, and the welfare of humanity.

This paradigm also rejects the subordinative logic that revelation merely "follows" science, or conversely, that science "proves" revelation. True relevance occurs when the two reinforce each other in distinct yet complementary domains. Revelation provides a framework of values, ethics, and orientation toward meaning, while science develops empirical analytical instruments for understanding reality (Luqoni, 2024). Thus, the miracle of the Qur'an is present as a bridge that integrates two horizons: transcendence and immanence, heaven and earth, faith and reason.

In the context of global civilization, this model of the relevance of scientific revelation becomes very urgent (Rosa, 2021). A world gripped by environmental crisis, social injustice, and technological dehumanization requires a new paradigm that balances intellectual prowess with spiritual depth. The miracle of the Quran in this new paradigm is not merely an apologetic narrative, but a dynamic energy that guides humanity in building a just, sustainable, and universally humanitarian civilization.

Criticism and Anticipation of Reductionism in Scientific Interpretation

Scientific interpretation has a noble purpose: to connect revelation with science, to bring the miracles of the Qur'an into modern life, and to make the verses of the Qur'an an inspiration for research and spiritual reflection. However, in practice, scientific interpretation often falls into reductionism. The Qur'an is treated as if it were a scientific encyclopedia, where every verse must be forced to "fit" the latest theory. Scientific theory, however, is tentative, relative, and subject to change, while revelation possesses a depth of meaning that transcends any scientific framework (Herlina & et al, 2025). This is where reductionism comes in: the Qur'an is reduced to a mere "scientific record" awaiting laboratory verification.

The danger of this reductionism not only weakens the authority of interpretation but also harms the position of revelation (Setiawan, 2025). First, as science advances and changes its theories, the scientific interpretations based on those theories also falter. Second, an overly scientific reading of the Quran risks ignoring the moral, spiritual, and ethical dimensions that constitute the core of its miracles. Thus, the reductionism of scientific interpretation can be misleading, as it trades the breadth of the Quran's meaning for the limited scope of scientific theory.

To anticipate this, scientific interpretation must be positioned not as a claim of absolute conformity, but as an arena for dynamic dialogue between revelation and science. The verses of the Qur'an can be read as epistemological inspirations that encourage scientific exploration, not as laboratory reports (Wahab, 2025). Thus, scientific interpretation provides value orientation and ethical direction for science, while remaining open to multidisciplinary reading. Reduction can be avoided if scientific interpretation positions itself as a "bridge of meaning" rather than a "dictionary of theory."

The next step is to return scientific interpretation to an integrative framework that combines three dimensions: spiritual, scientific, and ethical. Spirituality ensures that science does not lose its transcendental meaning; science ensures that interpretation does not fall into blind dogmatism; and ethics directs the results of interpretation to favor human well-being and environmental sustainability. With this framework, scientific interpretation is no longer trapped in reductionism, but emerges as a productive, critical, and relevant methodology to the challenges of global civilization.

Academic and Social Implications

This critique of the reductionism of scientific interpretation, along with its proposed anticipatory measures, has important implications for both the academic and social spheres. Academically, scientific interpretation can no longer be positioned as a conventional method seeking a simple correspondence between verses and science. It needs to be developed as an interdisciplinary discipline involving the science of interpretation, the philosophy of science, ethics, and contemporary scientific studies. This shift demands a more open academic curriculum that emphasizes not only text memorization or language comprehension but also trains students to think critically and reflectively, and engage in dialogue with various traditions of knowledge

(Madiah, 2021). In this way, scientific interpretation becomes a locus for the formation of a generation of scholars who are not trapped in apologetics, but who give birth to a creative synthesis between revelation and scientific reality.

At the research level, these academic implications shift the paradigm of Islamic studies from a normative-doctrinal model to a more applied, creative exploration. Scientific interpretation can become a driving force for transdisciplinary research, wherein verses serve as a source of inspiration for research in ecology, health, technology, and even artificial intelligence. This model encourages Islamic universities to go beyond textual studies to present interpretations relevant to global issues (Mustofa, 2024). Muslim academics have a significant opportunity to affirm Islam's contribution to international scientific discourse, so that scientific interpretation becomes part of the epistemic contribution of civilization, not merely an internal religious narrative.

The social implications are no less significant. Scientific interpretation free from reductionism can educate society to understand revelation more deeply, rather than being trapped by mere sensational claims. When people are invited to view the Quran as a source of ethical inspiration for environmental management, technology, or health, a collective awareness is formed that presents religion as a solution, not merely a symbol (Faizin, 2017). Scientific interpretation can build a bridge between faith and social practice, so that society not only takes pride in the miracles of the Quran but also uses it as a guide to address real-world challenges such as the climate crisis, social injustice, and digital disruption.

Thus, the academic and social implications of scientific interpretation lie in its ability to transform how we view the miracles of the Quran: from mere apologetic evidence to transformative energy. It fosters a generation of Muslim scholars who think across disciplines while simultaneously building a society rooted in spiritual values and open to innovation. Scientific interpretation, when practiced integratively, will give birth to a civilization that is not only intellectually intelligent but also spiritually wise.

4. Conclusion

The new paradigm of the miracle of the Qur'an through scientific interpretation shows that revelation does not stop as a normative text, but rather exists as an epistemological energy capable of dialogue with the development of science and the dynamics of global civilization. The miracle of the Qur'an, in this framework, is not reduced to mere conformity with scientific theory, but is understood as a transformative inspiration that guides the direction of knowledge towards justice, sustainability, and universal humanity. Scientific interpretation, therefore, becomes a medium to revive the relevance of revelation, while maintaining its balance between spirituality, rationality, and ethics. This study emphasizes that the reductionism of scientific interpretation must be anticipated with an integrative approach. Revelation and science are positioned not as entities that prove each other narrowly, but as two horizons that interact in creating a more comprehensive paradigm of knowledge. Thus, the miracle of the Qur'an can be interpreted dynamically, is not fragile to changes in scientific theory, and remains relevant as a guide to values in navigating global challenges, from the ecological crisis to technological disruption.

5. Suggestion

A suggestion for further research is to develop a more interdisciplinary methodological framework for scientific interpretation. This can be achieved by integrating scientific interpretation with the philosophy of science, bioethics, ecotheology, or even artificial intelligence, so that scientific interpretation is not only responsive to contemporary issues but also proactive in providing normative direction. Future research could also specifically explore how kauniyah verses can serve as a conceptual basis for research on the environment, public health, or digital technology. Furthermore, further research should emphasize the practical dimension of scientific interpretation. Rather than remaining conceptual, scientific interpretation should be tested in a social context, for example, through case studies of the implementation of Qur'anic values in public policy, environmental movements, or digital literacy. In this way, the new paradigm of the miraculousness of the Qur'an will become not only an academic discourse but also a concrete instrument for shaping a more just, sustainable, and spiritually revealed global civilization.

Acknowledgement

The author would like to express his highest appreciation and sincere gratitude to all those who have helped directly or indirectly in publishing this article, especially to the University Tun Hussein Onn Malaysia. May Allah reward them manifold for their kindness.

Conflict of Interest

Authors declare that there is no conflict of interests regarding the publication of the paper.

References

- Arifin, M. P. (2023). Applied Science Dalam Wacana Tafsir Ilmi. *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 5(1), 1–42. <https://doi.org/https://doi.org/10.24239/al-munir.v5i1.279>
- Arifin, M. S. (2025). Epistemologi Tafsir Ilmi dalam Tafsir Al-Muntakhab. *Musala: Jurnal Pesantren Dan Kebudayaan Islam Nusantara*, 4(1), 1–19.
- Bahri, M. S. (2022). *Relasi Agama Dan Sains Dalam Tafsir Ilmi Kementerian Agama RI*. Institut PTIQ Jakarta.
- Basyir, D. R. (2024). ONTOLOGI, EPISTEMOLOGI, DAN AKSIOLOGI SERTA AKTUALISASINYA DALAM STUDI TAFSIR. *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman*, 8(1), 117–133. <https://doi.org/https://doi.org/10.36671/mumtaz.v8i01.874>
- Dadiyono, G., Basri, H., & Mujahid, A. (2025). Fakta-fakta Ilmiah dalam Peristiwa Arkeologi dan Sejarah (Telaah Kemukjizatan Al-Qur'an). *AL-QIBLAH: Jurnal Studi Islam Dan Bahasa Arab*, 4(1), 71–81. <https://doi.org/https://doi.org/10.36701/qiblah.v4i1.1992>
- Daruhadi, G. (2024). Kritik Wacana Tafsir Tentang Tafsir Ilmi: Ilmu-Ilmu Murni (Pure Sciencies). *Jurnal Locus Penelitian Dan Pengabdian*, 3(8), 704–716.
- Faizin, F. (2017). Integrasi Agama dan Sains dalam Tafsir Ilmi Kementerian Agama RI. *Jurnal Ushuluddin*, 25(1), 19–33. <https://doi.org/http://dx.doi.org/10.24014/jush.v25i1.2560>
- Gozali, A. (2022). *Argumentasi Rasionalitas mukjizat Dalam Pendekatan Tafsir Falsafi*. Institut PTIQ Jakarta.
- Herlina, H., & et al. (2025). Banjir dan Kerusakan Ekologis di Cimuncang, Serang Banten: Analisis Tafsir Ilmi Terhadap Keterkaitan Wahyu dan Fenomena Alam. *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an*, 6(2), 1–13. <https://doi.org/https://doi.org/10.37985/hq.v6i2.531>
- HIDAYAH, I. N. (2024). *I'jaz Ilmi dalam Al-Qur'an dan Pengaruhnya terhadap Pembentukan Pemikiran Saintifik*. UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU.
- Kautsar, E. S., Mujahid, A., & Abdullah, D. (2022). *KEMUKJIZATAN AL-QUR'AN SEBAGAI DISIPLIN ILMU (SEBUAH TINJAUAN FILSAFAT ILMU)*. UIN Alauddin Makassar.
- Khasanah, R., & Hikmawati, A. (2022). *Harta dan anak sebagai fitnah dalam al-Qur'an (studi komparasi tafsir al-Azhar karya Hamka dan tafsir al-Munir karya Wahbah al-Zuhaili)*. UIN Raden Mas Said Surakarta.
- Luqoni, A. F. (2024). *Paradigma Integrasi Keilmuan Dalam Tafsir Salman*. Institut PTIQ Jakarta.
- Madiah, F. (2021). *Corak Ilmiah Tafsir Salman di Zaman Modern*. UIN Syarif Hidayatulloh.
- Meliani, F. (2025). Implikasi Pemaknaan Mukjizat Bahasa Al-Qur'an dalam Instansi Pendidikan. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan*, 5(6), 1316–1329. <https://doi.org/https://doi.org/10.36418/syntaximperatif.v5i6.568>
- Mustofa, A. F. (2024). *AYAT KAUNYAH DALAM AL-QUR'AN (Studi Corak Ilmi Tafsir Al-Huda Karya Bakri Shahid)*. Universitas PTIQ Jakarta.
- Putra, A. M. (2023). Alam, Manusia, Dan Teknologi: Analisis Filosofis Dan Refleksi Teologis Terhadap Krisis Modern. *SOLA GRATIA: Jurnal Teologi Biblikal Dan Praktika*, 4(1), 112–125. <https://doi.org/https://doi.org/10.47596/sg.v4i1.214>
- Rahmani, D. A., & Alwizar, A. (2024). I'jazul Qur'an (Mukjizat Al-Qur'an). *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an*, 5(2), 647–657. <https://doi.org/https://doi.org/10.37985/hq.v5i2.373>
- Rohman, T. (2024). Relevansi I'jazul Qur'an dalam Tantangan Modernitas. *Al-Mau'izhoh: Jurnal Pendidikan Agama Islam*, 6(2), 1083–1093. <https://doi.org/https://doi.org/10.31949/am.v6i2.12118>
- Rosa, A. (2021). *Islam dan Sains dalam Kajian Epistemologi Tafsir Al-Qur'an: Al-Tafsir Al-'Ilmi Al-Kauni*. Penerbit A-Empat.
- Rouf, A. (2024). Telaah Konsep I'jaz al-Qur'an dan Tantangannya di Era Digital. *Jurnal Al-Kifayah: Ilmu Tarbiyah*

Dan Keguruan, 3(2), 126–133.

SAPUTRA, R. R. (2025). *PROSES PENCIPTAAN ALAM SEMESTA MENURUT ALQUR'AN: ANALISIS PENAFSIRAN PENCIPTAAN LANGIT DAN BUMI MENURUT M ABDUH DAN ZAGHLUL PERSPEKTIF TAFSIR ILMI*. UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU.

Setiawan, W. (2025). Korelasi Tafsir 'Ilmi Dan I 'jāz 'Ilmi. *Al-Mashadir: Journal of Quranic Sciences and Tafsir*, 1(1), 24–36. <https://albaayaninstitute.org/index.php/al-mashadir/article/view/182>

Suheri, R. A. (2025). Integrasi Wahyu dan Sains: Telaah Interdisipliner Ayat-Ayat Ilmiah dalam Al-Quran. *Arba: Jurnal Studi Keislaman*, 1(2), 129–144. <https://ejournal.albahriah-institut.org/index.php/arba/article/view/11>

Suryadi, R. A. (2023). *Rekonstruksi Pendidikan Islam: Sebuah Penafsiran Qurani*. Nuansa Cendekia.

Wahab, M. (2025). *PESAN MORAL DALAM SURAH AL-MUMTAH} ANAH (STUDI TAFSIR AL-MUNIR KARYA AG. H. DAUD ISMAIL)*. IAIN Palopo.

Wijaya, A. (2020). *Menalar Autentisitas wahyu Tuhan*. IRCISOD.

Zuhriyandi, Z., & Alfannajah, M. (2023). Penafsiran ayat-ayat tentang teknologi dan inovasi dalam al-qur'an: implikasi untuk pengembangan ilmu pengetahuan di era modern. *J-CEKI: Jurnal Cendekia Ilmiah*, 2(6), 616–626. <https://doi.org/https://doi.org/10.56799/jceki.v2i6.2217>

Zulkifli, Z., Syafruddin, S., & Rehani, R. (2024). Dimensi Jasmani dan Rohani dalam Perspektif Al-Qur'an: Membangun Konsep Manusia Qur'ani. *Jurnal Kajian Dan Pengembangan Umat*, 7(2), 175–185. <https://doi.org/https://doi.org/10.31869/jkpu.v7i2.6085>